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Vol. IX

FEBRUARY, 1913

No. 2

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THE KOREA MISSION FIELD



PYENG YANG UNION COLLEGE

CONTENTS.

	Page.
Notes and Personals	29
Narrative for the Month of Oct. 1912 <i>Rev. Wm. C. Kerr.</i>	31
Incidents of Conversion and Healing <i>Rev. Wm. C. Kerr.</i>	34
Votes or Not for Married Women in Station and Mission.. <i>Mrs. L.A. Baird.</i>	35
Were I a New Missionary....."Pack Bal."	38
Chung Ju Hospital	<i>Dr. Purviance.</i> 38
Returned from Furlough..... <i>Mrs. W. L. Swallen.</i>	40
Womans Work in Chung Ju ...(Brief Extracts from a private letter) <i>Miss Grace Davis.</i>	42
"From the View point of the Doctors" (a paper prepared by the physicians of the S. M. E. mission for their mission).....	43
The Womans Exchange	<i>By the Secretary.</i> 45
An Answer to Prayer	<i>A Seoul Missionary.</i> 47
Book Notice	<i>Ed.</i> 47
The Summer Language School at Pyeng Yang	<i>A. L. A. Baird.</i> 48

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PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.

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ANNUAL SUBSCRIPTION, including postage to any part of the world, one *yen*, or 50 cents gold, or 2/1 English Currency. Business matters and Subscriptions should be addressed to Mr. BONWICK as above. Remittances from countries other than Korea and Japan should always be sent by FOREIGN Money Order or ordinary Bank cheque. Please do not send stamps or Inland Money Orders.

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SINGLE COPIES, 10 *sen*; three of same issue for 25 *sen*.

PRINTED by FUKUIN PRINTING Co., Kobe, Japan.

NOTES AND PERSONALS.

On Christmas Eve it was pleasant to see Seoul dotted all over with churches illuminated with bright colored lanterns, with devices of crosses and stars; the contrast between this, and the unrelieved darkness of twenty-five years ago, illustrates well the difference between then and now in the knowledge of Christ. Then there was none, but now there are centres from which the light that lighteth the world, is shedding its gentle life giving radiance around, and this is more or less true of large districts over the whole country.

The name of the Seoul Korean Young Men's Christian Association, has recently been changed by the Bd. of Directors and Bd. of Korean Advisors from "Whang Sung" (Imperial City) Association to "Chosun Choon Ahng" (Korean Central) Association, on account of the fact that since the Annexation, Seoul is no longer an "Imperial City" and therefore it becomes improper to continue to speak of the Association as the "Imperial City Association."

On December 12th to 15th last, the Sixth Central Convention of the Y.M.C.A.'s of China and Korea was held in Peking, China, and Korea was represented by two delegates besides Mr. P. L. Gillett, the General Secretary of the Seoul Association. A very important change took place at this Convention. In view of the fact that it was found necessary to change the name of the "China-Korea Y.M.C.A. Move-

ment" to simply "China Movement," it was decided at this Convention to appoint a committee of 15 to take steps towards separating from the joint movement and forming an independent Korea society.

The sad news has come of the home going of the father of Mrs. Deming of Seoul. Mr. Adams has been for many years a missionary in China and had just returned to finish his life work there, with a heart full of joy in the thought that all four of his fine boys, now being educated in America, had decided to follow in their fathers steps. The Board too had consented to his requests for the development of his work, and on his way back he was privileged to have happy visits with both of his daughters, so that as Mrs. Deming tells us, he was ready with a "*nunc dimittis*," when the Lord called. While our deepest sympathies are with Mrs. Deming in the loss of such a father, we can but rejoice in the thought of such a life crowned with such peace and triumph in its home going, and earnestly pray, "Lord let me die the death of the righteous and let *my last* end be like his."

All our Missions, we are sure, will rejoice in the return of Miss Rae Mills of Taiku, with her father to Korea. Another force on hand, to work, fight and pray for Christ's Kingdom in Korea with heart and soul.

The little son of Rev. Mr. Sharp of Chai Ryung has been very seriously ill in Pyeng Yang as the result of probable Diphtheria and on our going to press he is still in a most critical state.

Miss Campbell of Pyeng Yang and Miss Stevens of Syen Chun have both, we regret to say, been extremely ill.

Miss Barlow and Nurse Edge who have been working in Seoul with every body, and have brought helpfulness everywhere, have moved to Hai Ju for some months at least. No need to say we all miss them, though we appreciate the spirit which has led them to a lonely and needy country station.

Syen Chun has been suffering with an epidemic of Typhoid among both natives and foreigners.

The Evangelical Alliance this year provided the means for printing twice the number of leaflet programs for the week of prayer, for Koreans, than last year, so that we hope and believe there were many more such meetings held all through the country, in unison with those of the world.

The foreign children of Seoul, at Miss Cameron's suggestion had a Christmas tree for the little native carrier boys. They met in one of the Y.M.C.A. rooms, always generously at our service, and had a tree, lighted by electricity thro the

skill of one of the Avison boys. After songs and other exercises, the little street urchins were given various things, mainly food, the money for which had been earned by the givers. No doubt about the enjoyment of both givers and receivers.

As usual a little band of people met on New Years eve at the home of one of the oldest missionaries in Seoul, to pray together during the passing of the old year and the incoming of the new. Perhaps it is sentimental, and not every body can attend, but it seems to us a good and blessed thing to do, and we are glad that there were some to keep the trust and pray for us all.

On New Year's day quite a number of missionaries and others received callers, mostly Korean Christians. It is a pleasant custom tho a bit strenuous at times to the receiving hosts, when a whole school of boys comes in at once for instance. While the missionaries manage to entertain Korean friends, a few at a time, all through the year, they are too busy to do as much of this as they would like, but on this day when all are welcome, there comes a very real blessing in the social union of men of all ranks and classes in the pastors home.

NARRATIVE FOR THE MONTH OF OCTOBER 1912.

REV. WM. KERR.

Not having presented a narrative since my return from America it might be well for me to say for purposes of record that in accordance with Mission permission I took a five months leave of absence and returned in time to take part in the various annual meetings held in the month of September. Needless to say, the journey to America accomplished the purpose intended, but in addition to the main object the break in the middle of my first term did me so much good that I would recommend it to the Mission and the Board as well worth while.

With the return to Chairyung the setting up of the new home began on a small scale, there being not very much to operate upon and the plans for country work not leaving very much time for anything else.

Mrs. Kerr and I started out together for the first trip to the Eastern Circuit. The size of the caravan was necessarily increased, but not to an unwieldy extent. From every point of view the experiment seems to have been a success. Never have I been able to see so much of the women in the various churches and in so human a way, while my approach to the men was not interfered with in the slightest way. Language study was carried on under some disabilities, but under some advantages which would have been impossible in Chairyung. And such remarks as I have heard made by others have been spontaneous and to the effect that all the churches had benefited by the visits. Mrs. Kerr did

some singing at every church and made a few talks to the women which I interpreted. For the next trip which is to be to the North-western Circuit we expect to follow the same plan and go out together.

In the Eastern circuit the tide seems to be turning. While there are still no great signs of progress the spirit is different from even the spirit of the past spring. I knew that before I had gotten into the district at all. As I met men from the district I could see that some of the problems of the spring had disappeared, that there was nothing to greatly disturb them and that they were full of hope. In general, that feeling has proved to be well grounded.

For one thing, several of the churches have erected new buildings. The Heungsoowon church has been increased to 22 *kan*, Syuheung has put up a new 18 *kan* building with high roof and foreign doors and windows and has not gone hopelessly into debt, Kinkol and Noochun have new buildings, Halmiyu has a 6 *kan* building with plaster walls and glass windows and Chunnamukol is planning to build.

The classes of the past summer must have been conducted with great power, for in examinations and at other times men and women testified to having received new power, vision and impulse during the sessions. Some of the new officers would not have been appointed if they had nothing more to show for their fitness for the position than what was in them last spring.

At the spring Leaders' Meeting a resolution was passed calling for all officers who either smoked or sold cigarettes to either give up the cigarettes or the positions. There was a little hard feeling at the time, but the result is that there is only one deacon in the district now about whom there is any doubt as to his attitude in the matter, while most of them have given up not only cigarettes but the pipe, and there are whole churches in which there is not a man who smokes. The reputation thereof has gone thru the province, and the felling of shame which it has brought to others may in time result in some such attitude being taken by the whole province.

The number of leaders and deacons has increased, and that not with just the desire for show, but because the urgencies of the work called for more officers. As yet the individual Christian does not sufficiently realize his own opportunities without having a duty directly thrust upon him, but that realization also is growing. There will be a call for new elders in some of the churches before long. Especially is this true of Toryuool which tho a large church has up to this time been in its infancy, but is now suddenly springing up into a larger life.

The fall Helpers' Meeting was an inspiration. The only hitch was the feeling on the part of some of the helpers that O Ung Sik, while an excellent worker, was yet in a field where not a great deal could be accomplished by his labors. That is the most aristocratic part of the province, and it will take a man of the highest culture to capture the minds of the people there. But this matter did not appear in the discussions. In them there was a greater harmony than has been evident

before, a greater desire for mutual helpfulness, more desire for instruction and the very plainly expressed desire that several times during the year the group of helpers might get off in some retired spot for close touch with the source of power. This time we went to the top of Myunapsan, the highest mountain in the neighborhood, from which it is possible to see almost all of the Eastern Circuit, the range of Koowulsan and the mountains in the neighborhood of Seoul, as well as a long expanse of sea. It gave a vivid picture of the problem, for off to the north lay a great square section in which as yet there is not a single sincere Christian and off to the south another section where there are only a few scattered believers. We felt the inspiration and the responsibility.

There was a deficit to be faced in the Leaders' Meeting, but that was partly because no help at all was received from the Eastern Central Circuit. The deficit was cleared off the boards, and talk has even begun of having another helper, to have charge of the work in the churches of Toryuool, Kumso and Tukul. With the coming over to the district of three churches which are now under the Eastern Central Circuit there will be need of still another helper; so that before spring we hope to have a helper force of seven instead of five. The non-increase in the number of helpers for the past few years is due to the fact that the circuit has gradually been making itself responsible for the entire financing of all the helper salaries instead of receiving aid from the other circuit; and now that it is on its own feet the forward movement ought to begin. This increased strength in giving is a matter for encouragement when it is remembered that there has been very little increase in the actual number of adherents.

As in the Helpers' Meeting so in the Leaders' Meeting was the spirit of harmony manifest. There was no bitterness at all, nor any refusal to shoulder burdens. Two men promised to give one month each to evangelistic work. Something will have to be done to stir up the old evangelistic spirit. When that comes in power there will accretions to the church.

Individual churches are growing. Sootkol, which for years has remained at a standstill in spite of the presence of earnest and powerful men has sprung into new life and has doubled its enrollment besides having obtained a hearing from the people in that vicinity. Heungsoowon continues to grow. Besides getting a grammar school fairly under way, they are talking about the necessity for a hospital or rather dispensary. It would certainly be a good scheme, but it is not likely that they can finance it now without help from outside.

Individual men are growing too. It was astonishing to find that at last, after having had to look elsewhere for helper material and workers for similar positions, there seems to be an ample supply right within the borders of the circuit. One of the leaders in Heungsoowon, a man of wealth and refinement, now wants to get rid of his business connections and embark in church work, even going to the seminary. If we have seven helpers in the spring, probably all of them will attend the seminary if

Presbytery gives permission. Those who are working do not want to do any half jobs. They are in earnest. In Toryuool a man who has been more a problem than anything else received such an impetus at the time of last summer's class that he is now considered fit to be a leader in the church.

It isn't all a forward movement. There are churches which cause great anxiety, especially those which are under O Ung Sik. The spirit which makes it almost imperative that he move away from there will probably disappear as the churches grow older and find that worldly position means so little in the eyes of God. But as yet it must be accepted as a fact. The same spirit on the part of the unbelievers may mean the displacing of one of the finest spirits in the whole Presbytery just because he has a little lower position than those to whom he is trying to minister. A church has finally sprung up in that southern most section and has the promise of a good future. It sent a representative to the Leaders' Meeting. But the presence of those great untouched sections is a continual burden. When will the next crest of the wave come and recede to leave the beginnings of several more groups?

INCIDENTS OF CONVERSION AND HEALING.

RELATED BY REV. WM. KERR.

Pak Changno of Poong Chun County has been telling me the story of his conversion, and it surely is interesting. Before accepting Christ eighteen years ago he had been a soothsayer and locator of grave sites, and in order to study for this profession had taken up his abode in a retired valley about 20 *li* from Chang Yun Eub, traveling out from there whenever business called him. One night after studying for a time he became drowsy, and as he sat there, asleep or awake he knew not, he suddenly heard the tapping of a cane outside the door and in a moment an old infirm man appeared at the doorway. The old man said nothing to him except "Go to Chang Yun Eub and look up such and such a man," giving him the name of the man for whom he was to look. When Pak awoke the next morning, the occurrence of the past evening came to his mind, but for the life of him he could not tell whether it had been a dream or not. But his profession had led him to believe in signs to some extent, and he decided to make the trip. When he had gone about half the way, he inquired at a certain village whether anyone knew about such and such a man in the Eub. To be sure they did: he was quite a renowned doctor. So Pak proceeded on his way, and in the Eub found the house of a man with exactly the name given to him by his aged visitor. He entered and found there three men who were noticeable from the fact that their topknots had been clipped off. They were talking about ordinary matters and continued this conversation for quite a time until finally the man who was evidently host asked Pak whether he knew

anything about Jesus. This led to an interested conversation and the buying by Pak of all the New Testament which had then been published and of several Christian tracts. On his return home he gathered all the family about him; they read the books together; and it was not long until the whole family was Christian, the first Christian family in that district. From that time on he has been actively engaged in church work and is still holding the position of a helper. He never saw nor heard of the old man again, nor does he know to this day whether all or any part of that experience was real; but he is sure that without that guidance he would not have become a Christian, for men having the profession which he was following at that time are anything but easy to reach.

There is an old man in Anak Eub, the father of Choi Kwang Ok, who formerly lived in Whang Joo, and who since coming to Anak has been one of the most active in the church. He has just been appointed Leader, and the chances are that he will soon be made an elder. He has had some most remarkable experiences with healing. He used to deal with about 300 kinds of medicine, but his dependence has not been upon medicine. Using the most earnest kind of prayer and depending upon faith on the part of the patient, he now points to eight perfectly well and active Christians, three of whom recovered from partial and total paralysis and five from epilepsy. Many other cases he treated, but wherever there was not sufficient faith the cures failed to come. I have seen none of these men and so cannot vouch for any of the cases, but there is absolutely no doubt in the old man's mind that if they had not received this treatment they would either still be in the same infirm condition or else in their graves.

VOTES OR NOT FOR MARRIED WOMEN IN STATION AND MISSION.

In discussing this subject which is at present pending in the Presbyterian Mission, North, one must observe to begin with that the question is a very different one from that as to whether or not women shall vote in England or America. In the first place, in the mission in question, and probably in the majority of missions, the single women are accustomed to vote, and thus partial woman's suffrage already exists. The question here is one which relates to married women only. In the second place the privilege exercised by the voter in the home lands, is one which has great moral significance. Every onward move is made in the face of a very large vicious element, and the warfare against organized vice in one form or another, is not likely to be won by one or two Waterloos, but is rather a never ending struggle, in which it might be argued that all available sources of righteous strength ought to be utilized. There can be no doubt that the recent revelations concerning the white slave traffic have led many women, hitherto indifferent to the subject, to feel that they

would gladly add their strength to that of good men in helping to suppress the terrible thing.

But in missionary circles, while we must all freely confess to being "poor creatures," no such vicious element can be said to exist. Our differences of opinion arise, not from various standards of morals, but from various judgements and points of view. To confer the ballot upon married women, then, while adding to the number of votes to be handled, would not in many cases, in all probability, effect a change in the character of the decisions arrived at. If this is true, the chief gain to be secured would be a satisfied sense of justice in the minds of those who approve the measure. And this is no slight desideratum. "Better," as James Russell Lowell says, "a ballot in the hand than a sense of injustice in the heart." In the present instance, however, whether there is any real cause for a sense of injustice, and whether this sentiment is really keenly felt by any large number of those concerned, are open questions.

The call of the majority of married women to the field, while no less from God, has come through their husbands, and most of them are greatly occupied through many years of their lives in the care and training of little children. It is their joy and glory that this is the case, but if the question comes up of conferring a vote upon them in mission and station, there seems to me no impropriety in making sure that those who exercise the privilege are qualified to do so, either by some special requirement, such as passing the third year's language test, or by the regular performance of a definite assignment of mission work. In the course of twenty-two years on the field, I do not recall the case of any married woman who tried for the second and third year's tests and failed, and with all the helps that are now open to the student of the language, the examinations need not be a bugbear to anyone. That they are not so, was amply proven at the annual meeting of 1911, when a gallant corps of married ladies, somewhat belated, but still pursuing, presented themselves for the second and third year's examinations. Their terms of service varied in length from three to fourteen years. They were all mothers of little children and for some of them years of more or less ill-health had intervened, but through it all the determination as one of them expressed it, "to get this language if it takes a hundred years," had never flagged.

If objection is made to this condition of passing the third year's language test, there is the alternative suggested above of requiring the regular performance of a definite assignment of mission work, but here practical difficulties make their appearance. How much and what shall be considered a qualification for voting? Shall the ballot be conferred upon Mrs. X., who has time and strength only for a class of English once a week, or on Mrs. Z., who has nominal charge of a Sabbath school, but is obliged to commit it altogether to her Bible woman? Rather than bring each of the married women up for personal consideration and comparison with each other, better abandon the idea of special requirements altogether. This, of course, is all that the married women can ask, if any

of them are asking it, which is not yet made plain, but it still leaves the men of the mission in a state of gloom and foreboding. If I read their minds correctly, they recognize the splendid work done by the married women, and are perfectly willing that they should vote, if they could feel sure that their doing so would not result in an undue proportion of the emotional element in the councils of mission and station. As a sex we seem to be credited with being ruled largely by our sensibilities, and being consequently unable to take a purely impersonal view of debated questions. As Abraham Lincoln might have said, all of us can some of the time, and some of us can all of the time, but not all of us all of the time. This is no doubt true more or less of men as well, but when it comes to matters of general debate, there is this very important difference. Where men differ, the question at issue can be thrashed out with ready give and take, and decided on its merits. Where men find themselves confronted by women who hold strongly to different views, ages of chivalrous instincts intervene to prevent a full and impartial discussion of the question, for fear of outraged sensibilities on the part of the ladies concerned. A threatened tear from Mrs. A., or the prospect of a passionate speech from Mr. B., reduce the brethren to an unhappy state where they must see the question go by default, or consent to be catalogued among the brutes.

There are other views of this subject, too, of a more or less personal or private nature, but none the less real and practical. I am sure that we wives would not like to admit that a finer lot of husbands than our mission presents could be found anywhere, and yet it is quite likely that there are those among them who prefer that their wives should not differ from their expressed views on important questions in any public or positive way, and I am sure that there are wives among us who would not willingly do this. What then, are we to do, if we are expected to vote, and a question comes up on which we honestly differ from our respective husbands? Are we to vote with them in spite of our convictions, or not vote at all, in either case nullifying ourselves, or are we to vote against them to our and their discomfiture and grief? Occasions might arise that would call for quite a little private adjustment. Of course we can take the lofty position that these things would be good discipline for the men, but in matters short of transgressions of the moral law, I doubt the wisdom of it.

The advantages of the proposition do not seem to me very evident. The possession or otherwise of a vote has no real bearing on our personal activity as missionaries. We are under Divine obligation to do all we can in any case, and if any of us are ever disturbed by a smothered sense of injustice, we may extract comfort from the thought that there are few lots in life, even among the dominant sex, that are absolutely just in every detail. I feel with L. H. U. in the November Field, that it will be better to let the matter rest without further discussion in our annual meetings.

WERE I A NEW MISSIONARY.

PACK BAL.*

1. I would do first things first.
2. I would soon find out that the first of first things is language study.
3. I would soon find out that the Board had not sent me as the Mission's Counsellor.
4. I would not waste my energy in trying to correct all that I thought wrong in missionary methods. I might change my notion by to-morrow.
5. I would be wise, in submissive silence, about everything.
6. I would form an opinion about everything but I wouldn't express it under fear of revealing my ignorance. A man without an opinion has no ground for improvement or reason for revision. But it is wise to keep fellowship with the youth in secret.
7. I would not be deceived by the statement that the language can be mastered by studying only 2 hours per day. That statement emanates from the Synagogue of Satan.
8. I would not let new conditions mar the escutcheon of my faith, nor dim the brightness of my Christian Experience.
9. I would soon learn that the greatest asset of a missionary life is the gift of the Holy Spirit. The second is a mastery of the language. I wouldn't stop praying and studying until I had both.
10. I would read everything everybody has written about the language during my first year. Much of it will be difficult to understand and some of it is sure to be incorrect but I can never know what others think or say about the language unless I read.
11. Because some missionary opportunity would seem to call me to immediate action, I would not be deceived into thinking that I could win out and improve the opportunity when I haven't enough language to ask my way home if lost in the winding mazes of a Korean street. Very few mutes make much of a success of communicating ideas without at least a few intelligible signs.

CHUNG JU HOSPITAL.

DR. PURVIANCE.

In reviewing the events that have taken place in the station during the last few months, the opening of the Duncan Hospital looms up as one of the most important. There were no opening exercises. We just arose quietly one morning, opened the doors of the Hospital and began to receive the sick and care for them. There were no invitations issued nor

* We wish Pack Bal. had chosen to give his own name as it would add much weight to his very valuable advice. He is a man who can speak with authority, one of our best older missionaries.

any speeches made. On the first morning we met in the front hall of the hospital for morning devotions, as we have continued to do every since, and many earnest prayers were offered for the success of the work, and there was much thanksgiving for the loving interest of Mrs. Duncan and her generosity in providing the hospital and the equipment.

The Koreans, both Christians and heathen, have not been slow to avail themselves of the advantages of hospital treatment. As I look over the report for the first month I see that there were dismissed from the hospital, either greatly benefited or cured, some 19 patients, and that we performed 22 surgical operations, among which were, Cataract operations, Abdominal operations, Evisceration of the eye, Hare-lip operation, Plastic operations, Tapping for dropsy, removing Tubercular glands, Iridectomy operation for Mastoid abscess, Bone operations, Amputation of leg, and others of more or less importance. The medical cases were Typhoid, Pneumonia, and stomach troubles. Besides the hospital patients we had on an average of fifteen cases a day in the dispensary which is located in the lower floor of the hospital.

Upon opening the hospital we had no female nurse of any description, but Severance Hospital, Seoul, kindly consented to send us one of their recent graduates whom they were planning to use in their own new dispensary and Medical School. We appreciate the sacrifice they have made and are very grateful to them for coming to our aid at this time when we were so badly in need. We were also fortunate enough to secure a young widow (Korean) who wanted to study to be a nurse. Just lately, it seems almost providential, we were able to secure the services of a foreign trained nurse, and have asked the Board to give us the privilege of using her, also to provide her salary. With these three we will be able to carry the hospital work with some satisfaction.

One case that came to us is of special interest, for I think she must be a record breaker as far as the use of the Korean Chim is concerned. She was carried to us in a chair, complaining that she could not walk without great pain. Upon examination she confessed to using a Korean Chim (Needle) and said that she had introduced it into her abdomen, but informed us that this had nothing to do with the pain in her limb, but we thought it did have something to do with it when we could feel the end of a needle in the left side whose point was imbedded in the muscles of the limb on that side. We operated and removed the needle, which proved to be four inches long, no wonder she had pain when she walked. This is the longest Korean needle I have ever seen removed from a Korean, the average length being from one eighth of an inch to an inch. She made a complete recovery.

Another case of special interest is that of an old lady the mother of one of our earnest Christians, in one of the country groups. Mr. Miller met her while making an itinerating trip and told her that as soon as the new hospital has opened he would let her know and she could come in and see the doctor and find out whether he could cure her eyes, for she was totally blind. Mr. Miller did not forget his promise to the old lady,

and though he was in Scotland, perhaps when he wrote to her, she received his message saying that the new hospital was opened and for her to come in as soon as she could.

Her son came in leading her by the hand, a poor blind old woman. How she pleaded with us to give her back her eyes for she said she had not seen her son for many years, that he was only a little boy when she went blind, and that if she could but look again upon his face she could die happy. The diagnosis was cataract, and we operated upon both eyes at one sitting, and put her in the ward for a few days until the wounds should heal. When people would come to see her she would say, "I cannot see you now but I will see your face when the doctor has healed my eyes." She waited so patiently through those days, and at last the time came for removing the dressings. We do not know the joy that stole into her heart as she again beheld the light of day. As I bent over her she said, "I can see your face now, and I can see the nurse, and when my son comes I can see his face too, and how happy I am—thanks—thanks, God has given me a great blessing." Ten days later we put a pair of lenses in front of her eyes and told her to thread a needle. She could see the thread and the hole alright, but she was so nervous and shaky that she could not get the thread to go into the hole, and we all had a good laugh at her. Her son came to get her and was so grateful that her sight had been restored. They left the hospital together. He did not need to lead her now. She started out ahead this time and had no need for a guide. When she left us the tears filled her eyes as she told again how thankful she was, and how she regretted that she was so poor and could not even pay for the rice she ate while she was in the hospital. We watched her out of sight and then turned to our work again. Surely God is good to us to give us eyes, that we may see all the beautiful things that He has placed in this world. And though we have a few hardships, and trials, and sorrows, as we plod along life's highway, we should be so thankful each day that we have been spared our eyes. There are thousands of hopelessly blind here in Korea, and our hearts go out to them in their terrible affliction, for the blind are not cared for here as they are in our land.

We pray that God will bless the work of the new Duncan Hospital, that He will make it an agent for the advancement of His Kingdom here in poor little Korea. We pray that He may ever keep our hearts tender and sympathetic for the poor and suffering, and that He will greatly bless those who are contributing to the hospital work and making it possible for us to take in all who come to us whether they are rich or poor heathen or Christian.

RETURNED FROM FURLOUGH.

BY MRS. W. L. SWALLEN, PYENG YANG.

After a year and a half of sojourning in America Esther, Mary and I returned Oct. 10. Only a furloughed missionary can know and feel

the joy of such a warm welcome by both foreigners and native Christians, on returning to the work we love so well, such was our experience. We could not help but feel that the best part of the furlough was the coming back.

It was only by the strength and grace given from day to day that I was enabled to get the three children ready for school, then commit them to the Lord, place them in the best preparatory school, as we think, turn our face toward the land of our adoption. For several weeks after returning I was able to do little else but receive and entertain Korean friends. It was well worth the time spent, to sit down with them, hear their messages of joys and sorrows and with a heart full of love, rejoice and sympathize with them, then prostrate ourselves together before the Lord in prayer. After praying together they always say, "Thank you so much for this opportunity of praying together." This warms our hearts and draw us closer together in love and sympathy.

The first Sunday after returning I took up my assigned work at the South Gate Church, which Mrs. Holdcroft had left so well organized and in such good condition. The next week I had a meeting with the representative women of our circuit, who were here attending the workers class. We began at once planning for the Bible work in the Western Circuit which plans were completed at the two general classes held at Samkole and Tomama. The general class at Samkole was held from Nov. 14 to 20.

I was accompanied by three teachers from the South Gate Church, as one passed the brow of the hill, the fine new church stood out as a beakon light to the thirteen villages which belong to this church. In some of the large villages only one or two families believe and in one of the largest, as yet, there are no believers at all.

We can not fully realize the utter darkness of such a village until we go into the homes and meet the people face to face. What great opportunities for work! The officers realized this and especially in the work among the women. So they have hired Tosi Tosin a splendid good woman to devote all of her time to this work. That is just what we need in every church a good woman helper, supported by the people themselves. That is what I am going to pray and work for.

I will not try to say how cold the weather was nor how chilly it was in the church. It seemed to me that I froze up and never thawed out until I came home one week later. Our hearts got warmed up, however, a great many times during the class, tho our hands and feet were cold.

The class was divided into four divisions. The third division and highest studied Ruth and Hebrews, chapters 10-12. The second studied the Commands of Jesus and I. Thess. The first studied the first four chapters of Mark and the Chatechism.

Beside the studies there were two devotional meetings and three practical talks, on "Conduct in the Home," "Sabbath Observance," and "Family Worship." Each morning half an hour was given to morning

prayers. A class was started for home Bible study, eight women promised to faithfully study the Gospel of John until spring and complete it by taking an examination at that time.

Three hundred and sixty days of preaching were pledged by the woman. Twenty local Bible classes were arranged for, teachers chosen and lesson sheets sent out.

Four lessons were given in Practical, Physical Culture and Care of the Body. 172 women and girls were enrolled. On Saturday afternoon there were house to house calling and preaching in each village, giving out tracts and inviting the women to come to church.

From Nov. 28 to Dec. 4 we held a class at Tomama for the Southern Section of the Circuit. When Tomama asked for the class we were in doubt whether or not they were able to entertain so large a class, it being a weak church. They did well, far beyond our expectations. They entertained the women well, received much grace and a great blessing. About forty of their women studied in this general class. But this was not enough as they asked for another class during the winter. The attendance at this class was 173. They pledged \$14.40 gold to the Mission Committee of the Western Circuit, which is supporting an evangelist at home and has undertaken to support a missionary to China. The devotional meetings and Practical talks were given as in the former class. Thirty-seven promised to study in the Home class. Twenty-seven classes were planned, teachers chosen, lesson sheets and books sent out to each church.

15,000 tracts were distributed through the circuit to be used by the women who had pledged days of preaching. All during the class the weather was beautiful, so we could have our Practical Physical Culture lesson in the yard.

536 days of preaching was pledged, four women promised one month each. In the whole circuit 904 days of preaching was pledged, more than two and a half years for one woman. It was encouraging to hear a Korean elder say, "The women will keep their pledge better than the men." We are to have three general and fifty local classes for the women during the fall and winter.

Without a doubt the real secret of the success of the work in Korea is the study of God's word and the Strict Sabbath Observance, II Tim. 2: 15 and Isa. 58: 13-14.

WOMANS WORK IN CHUNG JU.

"In a private letter Dec. 14th Miss Grace Davis writes we have held twenty-five, six day classes for women since the first of October. This includes the first volunteer workers class held in the province and the first special class for local women. Fourteen women studied in the workers class and volunteered a month each of teaching during the winter.

Of course they are first beginning but they are doing grand work and we hope it is the beginning of an adequate Bible study plan for all our women. Aside from the two weeks workers class I leave for my eighth, seven day class to-morrow, so you see I've been busy enough to keep out of mischief." Miss Davis, like many another of our women workers, is greatly to be envied in the reciprocal joy which she and the women to whom she is carrying Light and Life have in their intercourse together. We congratulate Chung Ju on its woman's work attainments and prospects.

FROM THE VIEW POINT OF THE DOCTORS.

At the annual meeting of the Southern Methodists the doctors drew up the following paper to be presented to the Board and mission. Others would do well to take heed.

The Physicians of this mission make the following recommendations most worthy of attention.

If our territory is considered geographically, it will be seen that we have a large block of country and that our medical stations are situated on the extreme edge of it and for this reason large numbers of our people live at such great distances from them that because of their poverty (to say nothing to the difficulty of transporting the sick by Korean methods of travel) it is impossible for them to come to us for the help they so sorely need.

To meet this need therefore, we feel that there is urgent call for medical itineration throughout our territory following along the routes taken by our presiding elders in making their rounds. This will accomplish many desired ends among which are;—reaching many despairing and suffering human souls that would otherwise perish, because of inability to make the journey to the hospital, and advertizing the existence of the hospital where this fact is not known. It would greatly help in overcoming the prejudice that keeps many people from trusting themselves to foreign medicine by giving them a chance to get acquainted with us and the results of our methods in their midst. It would tend to correct many false conceptions of our motives, exaggerated ideas of our skill, and produce a much better understanding of the purpose and scope of our work among that large mass of people from which we should draw a far greater clientele than at present attend our clinics. It would give an opportunity to teach simple truths of physiology and hygiene that would prevent an untold amount of human suffering. It would enable the physician to conserve the work done in the hospital by giving him the opportunity of keeping up with ex-patients and reaping the fruit ripening as a result of the influence of the medical work in distant places. It would bring about a much closer mutual understanding between the medical missionaries and the Korean people and answer many criticisms that are

being made amongst them against the medical work. It would give the physician a chance to enlarge his ministry and serve not only the bodies but the spirits of the people, because on itineration trips he would be free from those numerous problems of administration that occupy so much of his time at the hospital and thus give him more time for preaching to his patients and those who gather round him in his work. Miss Erwin's report illustrates the opportunity among the simple minded people of the country of exerting a strong evangelistic influence through ministering to their sicknesses. Shall we permit this opportunity to pass by unimproved because of a failure to realize and plead the need of two physicians in our medical stations, for without two men itineration is impossible to any extent?

No! for at least your medical committee urges this need with all the emphasis that we can bring to bear upon it.

In Wonsan and Songdo the need is immediate and pressing and while in Choonchun it is not so pressing at the present time we feel that the proper conserving of the opportunities in that part of our territory will call for two men e'er many years have elapsed.

Not only however because of the opportunities presented through itineration do we plead the need of two men in our stations but also in view of the effort that is being made to establish an efficient institution in Seoul for training our Christian young men in the profession of medicine. We feel that we should at least to this extent co-operate to make this work a success.

Much has been said at this annual meeting concerning the value and importance of Christian education and it is difficult for the members of the medical committee to understand why so little enthusiasm is manifested when the subject of Christian medical education is broached.

We feel that there is no other avenue of service to this people that can surpass in evangelistic efficiency that of sending out among them Christian young men trained as physicians, who, taking a leading position in the community and the church, by precept and example will impress those who touch them for Christ.

A third reason for placing two men in the medical stations is one that is keenly felt by the medical workers but one that is difficult to adequately present to this body, namely that of the detrimental effect of isolation upon the efficiency of the physician, cut off as he is from fellowship with others of like profession. That isolation in any work is a great handicap to the efficiency of the worker is an economic principle recognized by Christ and His Apostles in their missionary work, for they went out two by two.

The numerous problems involving human life in many instances press too heavily to be adequately solved by the unaided judgement of one man. Only those who have met this in experience can realize how true this is. It has been said that two men in mutual help and stimulation can easily accomplish more work than three men who are isolated. This is especially true when a large proportion of the work is major surgery.

Modern medicine presents means for the cure of disease that cannot be brought into operation by one man who therefore finds it necessary to confine himself to the simpler methods of diagnosis and treatment sometimes at the cost of serious loss.

In an institution where many inpatients are kept there is a tendency for so many demands on the professional skill of the physician to arise that time to emphasize the spiritual side of his work is often wanting and thus he is sometimes unjustly subjected to the criticism that his work is not producing fruit as an evangelistic agency. This would be in large measure remedied by an additional worker. We came as evangelistic agencies and we protest against a situation that tends to curtail our usefulness in this respect, therefore our plea for more workers.

Some criticise the cost of medical missions and yet when a missionary's life is threatened by disease the expense of sending the missionary, or even a whole family home to the States is not regarded in comparison with the life of a valuable worker or any member of his family. Why then does it seem unreasonable when your medical workers ask for the workers and equipment that would in many cases render sending the missionary home unnecessary? There is much excitement and urgent demand for a physician when a station happens to be without one because of the danger this involves to the missionaries away from medical attendance and advice. Why then should we seem comparatively more or less indifferent when so many lives of the natives depend on our supplying them with at least approximately adequate aid? What if these people compare this apparent indifference to their needs with the diligence of the Japanese government in manning and equipping institutions for the sick?

THE WOMAN'S EXCHANGE.

Some helpful outlines have recently been received at The Exchange and now await the use of those needing them for helpful suggestions. As the number of copies of each is limited to a small number, the secretary asks that each one receiving a help will copy it and return the original to her at their earliest convenience. There are no other requirements connected with this "Exchange," which exists for mutual helpfulness.

It is earnestly desired that any one having prepared a good work, will send several copies to the "Exchange" for the use of some one who may be in need of such help. The Exchange extends thanks to all those who have so contributed.

The following is a complete list of helps that may be had upon application to the secretary—Mrs. J. U. Selwyn Toms, Seoul, Korea.

BIBLE STUDY:

Studies in Mark for 1st Div. country classes for women	contributed by	Miss Best.
" " Luke Chap. 1-6, 2nd Div. country classes for women	" "	Mrs. Blair.
Lessons from John	" " " " " " " "	Miss Best.
Study of I. Thess.	" " " " " " " "	Mrs. Bernheisel.
Studies in Rev.	3rd " " " " " " " "	Miss Best.
Studies of Ruth	" " " " " " " "	Miss Butts.
" " Joshua Chap. I, 2	" " " " " " " "	" "
Studies in I. John	" " " " " " " "	Miss Best.
Study in Hebrews	" " " " " " " "	" "
Selected studies in Proverbs	" " " " " " " "	Miss Mills.
Mark "Passion Week" Chap. II-16	" " " " " " " "	" "
Character of Jesus	" " " " " " " "	" "
Five Lessons in the Life of Christ	" " " " " " " "	Mrs. L. B. Tate.
Home Study course on Mark with instructions also in English.	" " " " " " " "	Mrs. W. C. Erdman.
Rules for Bible Teaching	" " " " " " " "	Mrs. H. M. Bruen.

TOPICAL STUDIES:

Topical studies for catechumen women		Mrs. S. A. Moffett.
Topics	{ Sin.	Hope.
	{ Repentance.	Love.
	{ Forgiveness.	Holiness.
	{ Salvation.	Grace.
	{ Faith.	Prayer.
Commands of Christ		Miss Mills.
A Study about God		Mrs. L. B. Tate.
" " " Sin		" "
Outline of the Catechism		Mrs. Daniels.

PRAYER STUDIES:

The Lord's Prayer (morning prayer study)	Mrs. Moffett.
Morning Prayer Topics	Mrs. Holdcroft.
Six days course on Prayer	Mrs. Erdman.

PRACTICAL TALKS:

Food and its preparation	Mrs. Moffett.
Practical talks prepared by	{ Miss Butts. Mrs. Bernheisel. " Wm. Blair. " Mowry.
Popular Subjects for Evening Meetings	} Mrs. Moffett.
The Study and Obedience of the Word of God	

EDUCATIONAL:

Department for Girls Schools	Miss Wambold.
Outlines used in classes in Pedagogy in the Normal Teachers' Class in Taiku.	

MISCELLANEOUS:

Certificate given as a reward to those who stayed from the first to the last day of the big city class in Taiku.

Note.--Please keep this copy as additions only will hereafter be noted.--
(Secretary.)

AN ANSWER TO PRAYER.

While the foreign Pastor of the Korean Church was away in America on sick leave and absence was prolonged, the people whose present little edifice was much over crowded even by dividing the congregation, decided to buy a lot and begin, at least, to build a new church. So when at last the pastor returned, he found they had bought a lot far back from the street, behind several sites where probably other large and important buildings would eventually crowd it out of sight, and light, and where access was somewhat difficult and unpleasant. In addition a big dance hall and kind of theatre was next to it on one side, the noise of which on Sunday evenings was most disturbing. The foundations had been laid and far too much money expended to attempt to resell and buy a new site. The front street was an important one, and the intervening land too costly to make it possible to buy out enough to open out a good entrance. The pastor always trusted God and showed no worry, but the pastor's wife could not be consoled, it seemed a hopeless situation and a permanent hindrance to the usefulness of the church.

They took it to God, feeling that however hopeless humanly speaking, God could mend it, *some way*, and *He did*. Not at once, but about two years after the building was finished, the city decided to run a very big important street right thru' the dance hall site. The dance hall of course, had to be pulled down. Now the church would stand right on the big new street to be seen and heard by all passers, and was no more troubled by the loud deafening music of the hall. Further, if it had been built near the other street it would have had to be pulled down as that street was to be widened, and moreover was noisy with street cars. Who could have thought that all this would come about, especially as the dance hall was a government building? "O that men would praise the Lord for His goodness and for His wonderful works to the children of men."

BOOK NOTICE.

"THE LEATHER-BOUND POCKET SERIES" published by Funk and Wagnalls, New York and London—are a very attractive little set of books, both to the eye, the touch, and last but not least the mind. The five which we have seen are "The Misfortune of a World Without Pain" by Newell Dwight Hillis, "The Conservation of Womanhood and Childhood" by Theodore Roosevelt, "The Call of Jesus to Joy" by Dr. Griffis, "The Signs of the Times" by William Jennings Bryan and "The Latest Energies in Life" by Charles Reynolds Brown. The names of the authors speak for themselves not to mention the publishers. These books are 75 cts. gold—by mail 80 cts.

THE SUMMER LANGUAGE SCHOOL AT PYENG YANG.

In accordance with the decisions of the Board of Directors of the Union Language School, at meetings held in Seoul in September, plans are on foot for holding the next session of the school in Pyeng Yang, June 14th being the date set for matriculation and July 10th the date for closing. All applications for entrance should be in by March 31st. Arrangements are under way for establishing dining halls, one for men and one for women, but late comers may be obliged to board themselves. Notifications will be sent out later as to bringing sleeping and eating outfits. A full corps of teachers has been secured, and the daily schedule as proposed, will be published in the next issue of the "Field." Arrangements will be made for frequent informal prayer-meetings, and we are all looking forward to a good, profitable time.

By order of the Committee,

ANNIE L. A. BAIRD, Secretary.



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大正二年二月四日印刷
大正二年二月十日發行

編輯人 高城鎮路耶穌教書會 班 禹 巨

印刷所 神戶市吾妻通三丁目十七番屋敷

福音印刷合資會社神戶支





